

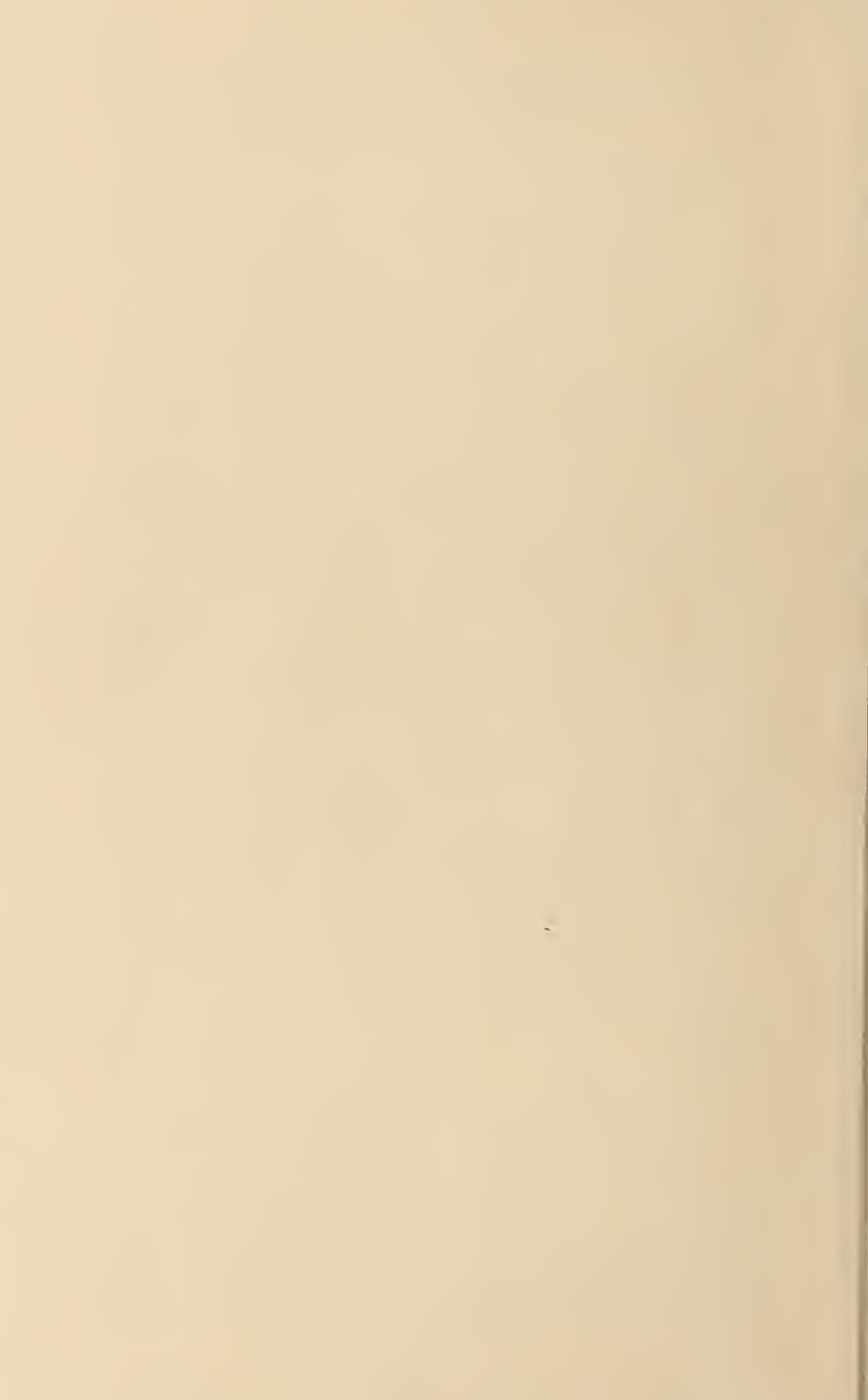
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Germany.

LETTER OF MR. ONCKEN.

Since the publication of our last number we have received the following letter of Mr. Oncken, giving a sketch of his personal and missionary history during the year. A portion of it, in substance, has already reached some of our readers; but so interesting is its character, and so desirable to give it in its connexions, we have concluded to present it entire. It is dated at Helgoland, Sept. 15, 1845.

Obituary of Mrs. Oncken.

It was not until I came to this isolated spot, in the German ocean, to which I have retired for the benefit of my impaired health, that I could command sufficient time to address you.

Our dear brother S. will have already apprized you of my heavy loss, in the death of my beloved wife. She entered on the rest prepared for the people of God, July 8; after enduring the most indescribable sufferings with much resignation to the will of her Heavenly Father. For nearly two long years her sufferings were such as have been seldom, if ever, paralleled; and though Satan attempted more than once to sift her, the ever present and faithful Savior always appeared for her, and made good to her and to me the promises of his word, on which He had caused us to rely. To his unchanging love and covenant faithfulness be present and eternal praise. He is a Rock; his work is perfect; and blessed are all they who trust in him. My loss can only be partly estimated by those of my friends who knew her. Her sound

judgment—her principles of moral rectitude, and not less her clear and sound views of divine truth, combined with an undeviating attachment to the cause and people of God, were of no ordinary degree, and have exercised on the character of the bereaved husband the most salutary influence, during the seventeen years of our happy union. The burial of her mortal remains took place on the 11th of the same month, when br. K bner delivered a most appropriate address at the grave, where upwards of 300 persons were assembled.

I am left with five dear children, of whom the youngest is not yet two years of age, but I and they are in safe hands. The streams may be dried up, but the fountain never ceases to flow; and when God removes the desire of our eyes, it is only that we may be brought nearer to him, the supreme and unchanging good. May this be the happy result of the long and severe trial and the severer loss to which I have been called; and may I be thus better fitted for the blessed work in which I am engaged.

Church at Hamburg—Its peace and enlargement.

In reference to our work, we continue to enjoy substantial proofs that the Lord is with us, and that our labors are not in vain.

Let me first give you some information of our progress at Hamburg. The church has enjoyed uninterrupted internal and external peace, since my last. The attendance on the preaching of the gospel has been most gratifying, whilst the success attendant on our labors has been fully equal to that of any previous period. About forty sinners have been converted since January,

and have been baptized and added to our number. The total number of members, in good standing, is at present about 200. We only require a larger place to ensure double and treble the attendance, and, if the Lord continue his blessing, a far richer ingathering of souls to Christ. In consideration of the fact, that very many persons cannot come for want of room, the church has decided that every effort shall be made to collect a sufficient sum for the purchase of a house, which can be converted into a suitable place of worship, and which will hold three or four times the number of persons who attend at present. We have already commenced the collection amongst ourselves, but, though every nerve will be stretched, it will be only a mite towards the sum required for this object. We are therefore compelled to apply to our brethren in America and Great Britain for help, and I trust our application will not be in vain.

But to return to my subject. The church, I rejoice to say, shows an increasing interest in the spread of the gospel, and a large amount of labor is constantly performed by its members, in the spread of divine truth. Our Sunday school has received a new impulse, through the accession of an old friend from the house of Israel. This brother labored with me more than twenty years ago, when I formed the first German Sunday school in connection with the Lutheran Church, and he has continued to labor in this sphere during the whole of this period. Lately he was taught the way of God more perfectly, and was baptized and added to our number. Being well versed in the management of Sunday schools, I prevailed on him to take the superintendence, and since he has occupied this place, there has been a most happy increase in the number of our scholars; and the zeal which has been apparent among the teachers of late, is also most gratifying.

Our tract distributors and visitors from house to house, continue their important labors, both in the city and the suburbs, and are frequently encouraged in the work by the facts of usefulness which come under their notice. Some other brethren have made more distant tours, and have always met with a good reception among the country people. Our two little branch churches at Elmsborn and Pinneberg continue steadfast in the truth, and

both have rejoiced in the conversion of sinners and the addition of members. They have been regularly visited by brethren, who preach at these stations, and br. Köbner has administered the Lord's Supper amongst them.

The circulation of the holy Scriptures among the numerous seamen visiting our port, which has been carried on for more than twenty years without being ever interfered with by the authorities, and which has devolved principally on br. Lange, since his connection with the Board, has received lately a complete check. Br. Lange has been arrested whilst engaged in the harbor, and the continuance of the work has been strictly prohibited by the Senator now at the head of the police. I have been advised to appeal to the Senate, in this affair, and, on my return, contemplate doing so. Br. Lange has since made an itinerating tour through Hanover, in which he visited Bremen and crossed the Weser to Deushausen, where he was arrested, but soon liberated. At the former place, where we have now an infant cause, he baptized one or two converts.

Our Female Missionary Union has sent out br. Remmers at its own charge. That brother has been ordained as an evangelist, and will labor under my direction. At present he remains at Jever, br. Hinrichs having proceeded to occupy br. Lehmann's place at Berlin, for part of the time during his absence in England. Br. Köbner will occupy the place at Berlin in a month or six weeks, when br. Hinrichs will return to Jever, and br. Remmers proceed on a missionary tour towards Asnabrück, in the vicinity of which one of our members has settled, through whose instrumentality several have been converted, who wait to be baptized. Our dear br. Schaufler will then share with me in preaching, or, should my health still forbid this pleasure, he will discharge this important duty alone.

Baptisms at Altheim—Imprisonment of Mr. Sander.

I now beg to call your attention to our efforts in other parts of the country. One of our brethren, converted from Catholicism at Hamburg, left us for his native place, Altheim, in Baden, at the close of last year. His efforts at home were signally blessed in the conversion of his mother, a brother and two sisters. As the mother

was convinced of the truth of believers' baptism, she expressed her earnest desire to obey her Lord, and though the distance was great, I requested br. Sander, at Othreesen, at the early part of this year, to proceed to the above place and visit and strengthen as many of the disciples on his way as he could visit. At Marburg he escaped the vigilance of the police, remained several days and baptized seven converts. At Stuttgart he also remained a few days, baptized the brother of the family at Altheim, who had come along with his brother, both then serving in the army, from Carlsruhe, and encouraged the brethren to greater activity in the spread of the gospel. From this he visited several smaller churches in Wirtemberg, of which he gives a gratifying account—and finally proceeded to Altheim, where he succeeded in administering the solemn ordinance to the mother, without being detected. The two daughters lived at some distance from this place, and it was not practicable to baptize them. He had hardly left Altheim, when the father pursued him by a nearer way through a forest, to apprise him of his danger, having ascertained that gensd'arms were waiting for him. Br. Sander then left the main road, made the best of his way towards the Baden See, crossed it, and got safely into Switzerland. Being much worn out by his journey, he remained here for a few days, and returned with all the caution possible to Altheim, with the view of baptizing the two daughters. A person related to the family, however, was made acquainted with his intention, and informed the authorities, and our dear brother was arrested, and cast into a dark, damp dungeon, in which he caught a fever. At the interposition of a physician, he was conveyed to the hospital, but such is the hatred against *heretics* in these parts, the nurse would not come near him for a long time. Br. Sander, who is in his whole deportment very amiable, at last succeeded in softening her obduracy a little, so that she began to attend on him. He introduced the one thing needful—Christ—and requested her to bring a bible. She brought a copy of Van Ess's version, and he selected passages which bore directly on the great things of a sinner's acceptance with God. The nurse listened a little, and then exclaimed, "But you are not reading out of my bible!" Mr. Sander had to hand her the book, to convince her

that it was the identical bible she had given him. The nurse then listened with deep attention, having previously called in her niece. On his recovery she took him to friends in the vicinity of the prison, and thus the Lord opened a door for his servant, to preach Christ, where it could have been least expected. When dismissed by the authorities, his money, amounting to \$25, was taken from him for his stay in the hospital, and he was furnished with a *lauf-pass*—literally running passport, by which the individual is bound to take the nearest way home. Br. Sander was with us for a few days in August, and has returned to his sphere of labor in Hanover, where the cause is still progressing.

Progress of the Cause in Hanover and Brunswick.

Soon after br. Sander's departure, we were refreshed by a visit from his fellow laborer, br. Steinhoff of Eimbeck, who gave us additional information as to their labors. It is most gratifying to learn from these brethren how the cause advances in the district of Hanover and Brunswick, where these indefatigable brethren are laboring. Br. Lehmann passed, on his way thither, through Hanover, and had the pleasure of commemorating the Lord's death with seventeen disciples in the city. He expressed the greatest satisfaction with the spirit which appears to animate them. This and several other little bands of believers have been united in the sweet bonds of the gospel, through the labors of these two plain but devoted men. The Lord is giving his children, in these regions, a season of rest, after years of suffering for his name.

Br. Steinhoff having obtained the consent of the authorities, after much trouble, to establish himself at Eimbeck as a brush manufacturer, he will by that means be able to extend the field of his operations considerably. His great object is to carry the gospel far and wide, and every thing else will be viewed as subordinate to this.

Effect of persecution at Marburg—Duchy of Oldenburg.

The intelligence from the little flock at Marburg fills our hearts with gratitude to the Lord. That little band of faithful disciples has been, from its commencement up to the present period, like the bush enveloped in flames, yet not consumed. The Lord has

caused the otherwise devouring element to act upon this tender plant like congenial showers, by which its freshness has been preserved and its growth increased. The sufferings of the brethren still continue, but so does also the augmentation of their numbers; especially in several of the villages, into which the glad tidings of salvation have been carried by the brethren. One of the theological professors at this seminary appears to be deeply interested in our brethren, and has offered to use his influence with the government to obtain toleration for them. They have gratefully accepted of this generous offer, and requested me to supply some necessary documents and information; these have been transmitted since my stay here. One of our brethren, who was on his way from Stuttgart to Hanover, I have requested to remain at Marburg, his native place, from which he cannot be expelled, as all strangers are, connected with our community; and I rejoice to learn that this measure is highly prized by the church.

The information which I frequently receive from the brethren in the Grand Duchy of Oldenburg also shows that the Holy Spirit accompanies their efforts, in the spread of the gospel, with his life-giving power. The opposition from the authorities continues, though at present not to the same extent. It is difficult to visit the churches located in this part, as strangers are generally arrested and sent beyond the frontiers.

Rise of Baptist churches in Holland.

In May we had with us brother Feisser from Gasselten Nieuwveen, Province Dronthe-Holland, who soon gained our love and esteem, by his sweet, humble spirit, and the glorious gospel which he preached amongst us. After remaining for about a fortnight, he returned home, accompanied by br. Köbner; who baptized br. F. and seven other believers, assisted in the formation of a church, and ordained br. F. as its pastor. Since then five have been added, and eight or ten more have applied for admission, according to the last account. The brethren K. and F. then proceeded to Zyphen, where they expected to baptize a still larger number and form a second church. In this they were, however, entirely disappointed, the brethren there refusing to be baptized by them, on account of their name as Baptists, and some points of difference,

in reference to the observance of the Lord's day and the Millenium. However, five have been baptized by one of their own number, and I yet cherish the hope that we shall sustain a friendly connection with them, by which their extravagant notions, on some things, may be gradually rectified. Br. Köbner took leave of br. Feisser at this place, and visited Amsterdam; and here, contrary to all expectation, he was permitted, we hope, to lay the foundation of the second church in Holland. He made the acquaintance of some dear Christians, who had already left the National Church. To them he explained the way of the Lord more perfectly, and after mature reflection, four of them saw the path of duty clearly and were baptized in the name of the triune Jehovah. Others have been since convinced of their obligation to receive this blessed ordinance of Christ, and br. Feisser will visit Amsterdam with a view to its administration. Whilst br. Köbner was thus happily engaged at Amsterdam, I had the pleasure of baptizing three Dutch believers at Hamburg. These soon left us, in company with one of our brethren, for Amsterdam, so that for a short period the little band in the Dutch Capital amounted to eight. May they multiply a thousand fold, to the glory of His name, who does not despise the day of small things. Blessed be God! we have a footing in Holland; and as the weapons of our warfare are mighty, and the Lord of Hosts is with us, we may look forward to glorious results.

Churches in Pomerania — Denmark — Stuttgart.

The churches in Pomerania are still increasing in the number of their converts, and show much zeal in the spread of the gospel, though some of the brethren, engaged in preaching, have suffered both from imprisonment and the payment of heavy fines. I have been repeatedly requested to send laborers to assist the cause there.

With the churches in Denmark we have kept up a lively correspondence, and it is a subject of devout thankfulness, that all of them have worn well and increased considerably, with the exception of the church at Copenhagen; in this, alas! there have been unhappy dissensions, and though I have done all I could to reconcile parties, it has been to no purpose.

Two Danish brethren, who had pre-

viously acted as pastors in the churches on Langeland and West Seeland, were, at the request of these churches, ordained here for the pastoral office in the month of June. The names of these brethren are, Anders Madsen and Niels Nielsen. The former brother will devote part of his time to missionary labor.

I regret to state, that the church at Stuttgart is not in a flourishing and healthy condition, and having received an invitation to visit the brethren, I think it important enough to go, provided I can leave home.

With these exceptions, we have abundant cause for holy gratitude and encouragement. Much has been already effected, by feeble means, and much more will be effected if we continue steadfast and unmoveable, always abounding in the work of the Lord. The Lord increase the number of his faithful witnesses, and their resemblance to apostolic simplicity, holiness and zeal.

Assam.

EXTRACTS FROM THE JOURNAL OF MR. BROWN.

(Continued from p. 232.)

Departure for Tezpur and Gowahati.

Jan. 3, 1845. Br. Bronson having offered to accompany me to Gowahati, and being desirous of visiting some schools which he has established (through the assistance of Capt. Gordon) among the Kacharis near the Bhotan duars, or passes, we have concluded to go down through Durring and under the hills to Kamrup, and thence to Gowahati, by which means we shall have an opportunity of seeing the finest portions of both districts. Started for Tezpur this morning, but not reaching the Brahmaputra in season to cross over, we stopped for the night at the small village of Laokhua.

4. Started at daylight, and after crossing the Brahmaputra, we travelled over the sand-banks till half past ten, when we reached Tezpur. Capt. Foquett very kindly invited us to make his house our home, while we remained at the station. Had the pleasure also of becoming acquainted with our excellent friends Capt. and Mrs. Gordon, who, we regret to find, are on the point of leaving Assam, temporarily, for the benefit of Mrs. Gordon's health.

7. Started this morning for Buriguma, the place where the Kachari school is established, Capt. Gordon having kindly offered us the use of his elephant. Met a number of people on the road, to whom we gave tracts. In the afternoon went to Supohial hostro, where Br. Bronson commenced a discussion with the Gosain and his attendants, followed by Nidhi and myself. They stood their ground in defending their shasters only a few minutes, when they relinquished their position and joined us, all except the Gosain himself, who appeared to be annoyed that his people should listen to us. We spent a couple of hours in talking to them, and trust a good impression was made. Stopped for the night at Pithakhua, and had a long discussion with the priests and others. Br. Bronson preached in the evening, and sat up talking with the people till two o'clock.

8. Reached the Sirajuli hostro, where we found a splendid namghor, and put up for the night. The chief priest was very crafty, and none of his disciples came near us, so we had no opportunity for preaching.

NAME religion—*Vain repetitions*—*The Kacharis.*

9. Came through jungle to-day. Reached Urang about three o'clock. Here we found the chief of the village to be a boy about twelve years of age, whose father was murdered a few years ago by the Bhotias. Found the people well disposed. While we were exposing the falsity of their shasters and showing that salvation could not be obtained by repeating the name of Krishna, a little brahmin came up, and after listening a moment, said, You have been pulling down our religion and the worship of Krishna, but you give us no name instead, by which we can obtain salvation. Having shot his bolt he did not wait for a reply, but immediately ran off, and though we called after him we could not induce him to return. According to the present creed of the Assamese, it is only by repeating the name of their deity, Ram, Krishna, or *Hori*, that men obtain salvation; and the most devout amongst them constantly hold a string of beads in their hand, by counting which they know how many times in the course of the day they have repeated the sacred name. Five thousand repetitions of the word Ram daily, constitute an extremely righteous man.

Whenever we attempt to show the inefficiency of this *name-religion*, as they themselves call it, we are referred to a noted passage in the shasters, which states that a certain brahmin, named Ojamil, after having spent his life in the most infamously wicked manner, on his death-bed called for his youngest son, whose name chanced to be Narayon, one of the names of Vishnu; that as soon as he had pronounced the name *Narayon*, the messengers of Vishnu were despatched to rescue him from the demons who had already seized and were conveying him to the infernal regions; and that he was forthwith carried to heaven. Stupid as this tale is, it is most implicitly believed by thousands of the ignorant and superstitious Assamese.

In the evening br. Bronson preached from the parable of the wheat and tares.

10. Reached Udalguri, where we found a fine open country and extensive cultivation. Here the people are mostly Kacharis. This tribe have strenuously resisted the Hindu religion; few of them have been induced to embrace it, but those who have done so are of the better class, and without some counteracting influence, it is probable they will all ere long be brought under the influence of the brahmins. By far the greater portion of the Durrung district is Kachari; the men are generally able to speak Assamese, though at home with their families they use only their native tongue. It is greatly to be regretted that there cannot be a missionary located at Durrung, who should devote his whole efforts to this interesting people, before Hinduism spreads any further among them. They are suspicious of strangers, but a missionary residing amongst them would no doubt in a short time gain their confidence. Very few of them can read.

Found here some Bhotias, who had come down to trade. A little later in the season the plain is said to be covered with hundreds of them, who bring down salt and exchange it for rice, which does not grow in their hills. The Bhotias somewhat resemble the Burmese, and profess the Buddhist religion.

In the evening we had a long conversation with two very intelligent writers, who came in to visit us. After they had made several inquiries as to the size and form of the earth, &c., I told them if they would compare two

watches, one set for the meridian of Nowgong, and the other for a place sixty-two miles further west, as Gowabati, they would find a difference of four minutes between them; from whence it follows that the sun, in this latitude, travels over a distance of sixty-two miles every four minutes. I then requested them to calculate the distance over which the sun travels in a day. They did so, and found it to be 22,320 miles. But according to the shasters, Meru is 128,000 miles in circumference, and around this mountain the sun revolves every twenty-four hours; being hidden from us by the mountain during the night. The writers saw at once there was no room for such a mountain as Meru. I told them also that the earth had been traversed by ships on every side, and accurately measured, and instead of being 4,000,000,000 miles in circumference, as their shasters stated, it was but 25,000 miles, measured round the equator. They appeared quite satisfied, and rather gratified than otherwise, to find there was some tangible proof that their shasters were false. They made many inquiries concerning our religion, and we sat up till a late hour. We have exhibited the prism nearly every where we have stopped, and have been surprised to find that it carries conviction to almost every mind, that the doctrine of the shasters respecting the rainbow is erroneous.

11. Have passed many Kachari villages to-day. Reached Buriguma about three o'clock, where we found br. Bronson's Kachari school. The attendance was small, but those who were present appeared to have made uncommonly good improvement. The Kacharis have a prejudice against allowing their children to attend school, fearing they will forsake the religion and customs of their fathers.

12. Lord's day. Went around amongst the villages and found many that listened with good attention.

13. Came through a fine cultivated region to-day. The people are nearly all Kacharis, but most of them are able to speak Assamese, with a mixture of Dickeri. Stopped about noon at a large village called Nolbari, where we found the head man and many of his people Hindus. He and his writer appeared very hostile at first, and disputed violently, but discovering after a few minutes, that we had truth on our side, they gave up their opposition and appeared much interested while we

exposed the falsehood of their shasters, and informed them of the way of salvation by Christ. The Kacharis who stood round seemed well pleased with the discussion.

14. To-day, as yesterday, we passed through one continuous sheet of cultivation extending in every direction as far as the eye can reach. The fields are watered by streams from the hills, which are turned into artificial channels branching all over the country. Reached Majikhusi, a collection of flourishing Kachari villages, where Capt. Gordon is anxious to establish another school. We went out to the place which had been selected for building a school-house; but on calling the people together in the evening, to see what encouragement they would give, we found them so averse to sending their children, we concluded it would be of little use to establish a school at present.

After dropping the subject of the school, we all addressed them on the importance of seeking the true religion. They appeared extremely ignorant, and probably do not fully understand what our real object is in coming amongst them. Nidhi and I had a long discussion with an old brahmin, the only one in the place; but his language was so different from ours that we did not well understand him.

15. Crossed the Bor Nodi and entered Kamrup. Passed several villages, but the country is not so well cultivated as that through which we came yesterday. Reached the *thana*, or police-house, at Boidorgor, a little before sundown. This is the site of an ancient city built by the kings of Kamrup, situated on both sides of the Borolia river, and surrounded by a high wall, which still remains, enclosing an area of about four miles square.

In the evening br. Bronson had a long discussion with the Bengali officers of the *thana*, and gave them several books.

Government school—Dhekeris—Temple of Haju.

16. Arrived at Nolbari, a beautiful and well cultivated district, said to be the finest portion of Lower Assam. A few miles before we reached the *thana*, we came upon a flourishing government school, consisting of between sixty and seventy boys of all castes, who were receiving instruction in Bengali. The whole school followed us down to the *thana*, and to them

and others who came in we distributed 150 or 200 tracts and books, mostly Bengali. Found the *munsif* (native judge) a very intelligent and well educated man, but a bigotted Hindu. After showing him that his religion was without foundation, he appeared displeased, and walked off, saying he had no occasion to investigate these things.

Here we hoped to have met br. Barker, but as he was unable to come, he sent our native brother Caleb, who joined us this evening.

17. Concluded to spend the day in visiting the villages around this place. Went in the forenoon to the Nolbari hostro, and had a long discussion with the priests. They defended their religion with zeal, but were more candid than many we have met with, and after arguing a while listened with apparent interest to the truth, and took a large number of books. After this we visited several other villages, but did not find them so well disposed as at the Nolbari hostro. Went to the Bahudeo hostro, where we found a company of women, seated with their offerings before a small house decorated with the most indecent figures, and singing the praises of Krishna. We were allowed to look into the house to see the god Bahudeo, Krishna's father, which is nothing but a black unlewn stone, wrapped in clothes and seated in a chair. This stone, they told us, was found in a neighboring lake and brought away by twenty men, who all died very soon afterwards, and thus established the divine character of the stone.

None of the people where we have been to-day call themselves Assamese. They are all Dhekeris, though we are informed there are a few houses of Assamese scattered here and there.

18. Left Nolbari and came on to Elengi dol, where we found some brahmins who manifested much interest and took tracts. Came to Ulubari hostro, a large establishment of priests, where we put up for the Sabbath.

19. Lord's day. A great many people hearing of our arrival, came to ask for books. Have distributed here about 200, yesterday and to-day. Went out into two or three adjoining villages, where we found many brahmins. In the evening br. Bronson read and expounded the story of Elijah and the prophets of Baal; after which the people asked many questions, and the gospel concluded by inflicting upon us

the rehearsal of a story from the Mahabharot of an hour's length.

20. Came on through a jungly tract of country to Haju, which is considered a very holy place, and is the resort of pilgrims from all quarters. The village is pleasantly situated at the foot of a small mountain, and is ornamented with beautiful groves and gardens. Like all the famous temples of India, Haju is noted for its licentiousness, the worst forms of vice being carried on under the garb of religion. The number of dancing girls attached to the temple is said to be two or three thousand.

Went up by a long flight of stone steps to the principal temple, where is a stone image of Madhou, considered as an incarnation of Vishnu. Sat down and held an argument with the priests and others who had the care of the temple. They wished to decorate us with garlands of the flowers which had been offered to their god, but this we of course declined. They offered to show us their idol, if we would give them money. We however informed them it was not our custom—such as we had we gave them—*truth*—and if they would receive it, it would be worth more to them than silver or gold.

The language of this place appears to approach much nearer to the pure Assamese, than that of any other place we have visited in Kamrup.

21. We have spent the day in preaching and arguing with the priests. None of them have pretended to deny the immorality of the place, but they said the sins of the priests and others who visited the temple, were expiated every evening by taking the name and chanting the praises of Krishna. Several times in the course of the day the priests, feeling uncomfortable from the exposure of their vices, have begged to retire from the discussion, saying they would come to us again and argue the subject thoroughly. We have given away many books to-day, which we hope may do some good.

22. Left Haju and reached Sialkhusi about noon, where we visited one of br. Barker's schools. Here br. Bronson received a note, informing him of the sickness of his youngest child, which induced us to cross the river and proceed without any further delay. After crossing over to Polasbari, we came on as far as Khona mukh, about seven miles from Gowahati, where we spent the night.

Arrival at Gowahati—Church organized—Return.

23. Rose early and came into Gowahati before breakfast. Had the pleasure to find our dear missionary friends in the enjoyment of their usual health.

Since leaving Nowgong we have distributed above 900 tracts in Assamese and Bengali, and nearly 300 books. We have, however, often given several tracts to an individual, where we found one intelligent and favorably disposed; so that the total number of persons who have received, has probably been about 400 or 500.

26. Lord's day. To-day we had religious service in English, both morning and evening. In the morning br. Bronson preached at the court-house, when most of the gentlemen at the station were present; and in the evening I addressed an audience of about twenty at br. Barker's.

In the afternoon, having organized ourselves into a church, we sat down, ten in number, to commemorate the sufferings of our dying Lord. We enjoyed a refreshing season, and I trust the Savior's presence was with us.

28. Left Gowahati this morning at 11 o'clock. Br. Barker accompanied us for a day's journey. Put up for the night in the midst of the tree-jungle, having found a large flat rock with a clear stream of water running beside it, where br. Bronson pitched his tent.

29. Saw several Mikir and Lalong villages between the mountains, and occasional patches of rice cultivation in the valleys. Noticed in several places circular rows of stones set upright, after the manner of the Druidical monuments. In some places large flat stones were laid horizontally upon the upright ones. These, we were told, are used by the Lalong chiefs as seats whenever they assemble in council.

31. Reached Roha about five o'clock. Here the villages become extremely thick. Passed on through Digbol dourri, a village about four miles long, and stopped at the nainghor, which we did not reach till near seven o'clock.

Nowgong—Sacred lake of Bordoa—Fabled source and branches of the Ganges.

Feb. 1. Rain this morning, which prevented our taking an early start. Arrived at Nowgong about one o'clock.

2. Lord's day. Had morning service in English at br. Bronson's, and

native service at the school-house in the afternoon.

3. A severe earthquake this morning at 2 o'clock, accompanied by a loud rumbling sound.

6. Went over with br. Bronson, Peter and Nidhi to the Bordoathan, a place of great reputed sanctity. Here is a sacred lake, the water of which is said to have come down from the celestial Ganges, in the time of Sonkor, a little more than 300 years ago. The Hindus all believe that the Ganges takes its rise in the heaven of Shiva, and is afterwards separated into three branches, of which the first passes off through the heavens, forming the celestial Ganges, or Milky Way; the other two fall on the top of Meru, down which they descend and pass off, one to the earth, which is the river Ganges, the other to the regions under the earth. After the priests had told us many absurd stories of the wonderful virtues of their sacred lake, and assured us that it came directly from heaven, we informed them that the Ganges which they saw in the sky, was ascertained by the telescope to be nothing more than clusters of very small stars which filled that part of the heavens; and as to the earthly Ganges, it had its sources in the southern side of the Himalayas; and it was well known that no such river passes through Russia, the great country which lies between the Himalayas and the North pole, where Meru is supposed to be situated. Whether there was a third branch, which went down into the lower regions, no one could tell; but it was no more than reasonable to suppose, that as the pundits had made a mistake in regard to the two branches which could be examined, they were also mistaken as to the third. The priests and monks here are the most superstitious of any we have found. So great is the supposed virtue of this Ganges water, that bottles of it are carried all over the country.

After a long discussion we retired to one of the manghars, where we put up for the night. Over our beds were hung effigies of snakes, griffins, tigers, dragons, giants, and various unearthly creatures, which the natives use in their theatrical exhibitions, to represent the scenes recorded in their shasters.

7. Spent the whole day in talking with the priests, here and at Ramgoot, a village about two miles distant. Most of the people appeared extremely

bigoted; some would listen to nothing that we said, others maintained a studied reserve, apparently indifferent whether our religion was true or false.

9. Services in English in the morning. In the evening we celebrated the sacrament of the Lord's supper, and enjoyed a comfortable season. All the members of this little flock were present, except Mrs. Strong, who was detained at home by illness.

12. Reached the ghat opposite Tezpur a little after sundown, where I found boats and men waiting for me, which Capt. Butler had kindly sent over. Shall he obliged, however, to stop another day here to procure oars, rice, &c.

23. Lord's day. Entered the Dikho yesterday afternoon, and came up as far as Kumargaon. Have spent the day among the villages, and been permitted to address several interesting groups. At Potolial gaon, I found the people gathered together at a *hobha* (religious meeting). After their services were concluded, I addressed them on the importance of true religion and gave them books. Was disturbed at night by the noise of a wedding party, who kept up their drumming and singing till near morning.

24. Left the boat at Bolia ghat about 9 o'clock, and came the rest of the way overland. Through the mercy of our heavenly Father, I have been permitted to reach my family again, in the enjoyment of health, after an absence of ten weeks. A few hours after I came in, brother and sister Cutter arrived from Nazira. Her health is but little improved, and her physician, Dr. Long, has urged the necessity of her taking a voyage to sea. They have brought with them Batiram, a young man who has long been employed in the printing-office, and who has now, as we trust, passed from death unto life. He has been a secret worshipper for about a year, but has never found strength to come out till a few weeks ago. He appears remarkably clear in his experience, and we hope he may be a zealous and a useful preacher of the gospel among his countrymen.

March 9. The new convert, Batiram, was baptized to-day in the Dikho river, in presence of a large number who assembled on the bank to witness the scene. Before his baptism he addressed the people in a very tender and impressive manner, and we hope not without some good effect.

On the 12th, Mr. Brown left Nowgong for Tezpur and Sibsagar, arriving at the latter place on the 24th. Subsequent entries speak of the convert Batiram, mentioned by Mr. Cutter, p. 235, Sept. Mag.

EXTRACTS FROM THE JOURNAL OF
CALEB.

It may be interesting to our readers to see a brief portion of the journal of Caleb, a native preacher at Gowahati. The following extracts are from one kept by him while on a journey to meet Messrs. Brown and Bronson, as mentioned in the preceding communication.

Jan. 11, 1845. I set out this day in the afternoon with the purpose to meet Messrs. N. Brown and M. Bronson at Nolbari thana.

13. Having found a village called Himilia, I sat down a while for rest. At the same time I had an opportunity to call the men to me, who were passing by, to instruct them our Scripture. I am happy to state that I had a most interesting and attentive congregation. First, I announced that all men in the sight of God are sinful and unworthy for heaven, and there is nothing good in them by which they may be saved, except they be justified by faith in Christ: none of them could read, yet I had the pleasure to offer a few books to some to take into their houses and have them read by some one. I rose up and went on as far as Bali sostro. There I gave away some books to those who could read and asked for them. As it was about dark, I was obliged to stop here for the night.

14. I rose very early in the morning and went on at once to Baliswari sostro without stopping any where. It was nearly evening when I reached the village where I intended to spend the following day, and see if I could learn something of the sostro. According to what I proposed, the next morning I went into the temple, where I found an old man, one of the *bhokots*, who took me into the inner part of the temple, where they kept the image whom they worship daily at their appointed time. The image that he shewed me was of Kali, the goddess of war. The man who took me in, expecting something, as they generally do, wished me at the first sight to worship her in their manner. I did not comply with his re-

quest, but asked him to show me the reasons that I should worship her as the Supreme God; but he kept silent, while I proved to him that Kali is not God, but merely the invention of men. While I was talking with him on the subject, there came some more people, who felt much interested at my sayings, and confessed that what I said was all right. The next day I went on directly to Nolbari, and reached the place where I saw Messrs. Brown and Bronson.

17. After we took our breakfast, we went out among the people in the neighborhood of Nolbari. First we entered into the house of a brahmin, where we were glad to find about half a dozen persons, all of whom professed to be brahmins; they gave us seats and received us very kindly. All of us by turn taught them in as simple a manner as we could, in the blessed word of God, which was heard very attentively and seriously. Having given away some books, we came away and went to the sostro. As soon as we got to the sostro a large number of people came out to see us and to know our motives. We at once explained our design of going there. The first inquiry made by Mr. Brown was the object of their worship; they all answered, The object of our worship is Krishna, who, being God, took an incarnation to save the world from wicked men. We proved from his life and character and the object of his being incarnate, that he was neither God himself nor from God, but if possible was a man and worse than a man. The principal subject discussed with them was, that God must be worshipped as a Spirit and not as a form. One of them, who was an old and intelligent man, continued reasoning with Mr. Brown for a time, but could not stand in argument to the last. At last, explaining to them the gospel of Christ and giving away few books, we went to the other villages.

In the next village where we went, we found another small sostro, and tried to get the priest out, but could not; however we got some other men from the village, who were the *bhokots* of the sostro, before whom I was asked of Mr. Brown to open or declare the Scriptures. So I did, as he wished, explain simply from the birth of Christ to his death. Hence we went to another sostro, where we preached the gospel to those who were present there, and reasoned with them on the

authenticity and genuineness of the Hindoo and Christian religion. These people, with whom we talked, appeared very ignorant in the matter of religion.

18. Leaving Nolbari we came up directly to Ulubari sostro. In the way we had a more interesting and encouraging congregation in a certain village than I had seen during our journey; and I am happy to say that with these people we were satisfied in our speaking; who gladly heard our preaching and received books. The next day was the Sabbath; so, instead of travelling along to-day, we proposed to spend it here. So we did as we proposed, and after finishing the usual service, Mr. Brown, Nidhi, and I went out to talk with the people. We found three villages. At the first, we had a great multitude of people, whom I had the pleasure to instruct, out of the Catechism in Assamese, the essential doctrines of the Scripture. In the second, we saw a native school, and we were glad to distribute some books to the scholars, both in Bengalee and in Assamese. And in the third we found some people in a small sostro, who seemed very ignorant even of their own religion and the manner of worshipping the Supreme God; to whom we opened the gospel and shewed the true way of salvation through Christ. The principal man of the sostro, who is a Sudder, has become half mad; but the people, on the contrary, thinking him as one of the great or holy men, worship him as God. O may we pray unto God for these ignorant people, that he may bring them into the light of his Revelation.

Maulmain Mission.

EXTRACTS FROM A LETTER OF MR. BULLARD.

Mr. Bullard writes from Dong Yahm under date of March 6, 1845.

Destitution of Pgwos Karens—Their desire for instruction.

With great interest though with mingled emotions I write you concerning the people among whom I am stationed, the Pgwos Karens. Many of your readers may think me presuming, fancying themselves already acquainted, and because I must confess myself

but partially acquainted with them. I write with diffidence.

Much has been written about "the Karens," and considerable has been done for them; but those Karens were Sgau, not Pgwos Karens; the Pgwos have beheld with astonishment the conversion of their neighbors, and wondered why *they* had not books and teachers, till they fear that no man cares for their souls. I know not how many times I have been asked, "Why do not Christians come and teach us God's commands?" A day or two since about a dozen Pgwos were conversing on the subject, and unable to solve the question, agreed to refer it to me. I asked, What do *you* think the reason is? After a little pause, one replied, "I think the teachers live happy among the Sgaus and do not love us." I told them I thought Christians in America did not know their comparative numbers and destitution. They asked me to write concerning them. When they heard that br. Cross had come, they asked, "Will he be a teacher of the Pgwos?" I told them I feared not. They were sad, but still hoped, and said, We will go and beg and entreat of him to teach the Pgwos. I was going to Maulmain, and a company of them put on their best attire and followed me. I told them they would be disappointed, and left them with my boat. But soon they came, and though unable to speak with br. Cross, they arrayed themselves before him, hoping, I doubt not, that their appearance would excite his compassion. I told br. Cross their object and think he felt for them; but he was destined to the Sgaus at Tavoy.

Populousness of Dong Yahm district—Light increasing.

Dong Yahm is probably the most populous district of Pgwos Karens that has been visited by the missionary. I know not how many hundred live not two hours walk from this chapel where I am writing, all Pgwos Karens. The chief, who is a faithful Christian, says there are several thousand. Probably there are not less than three thousand in the district who have seen so little of the missionary that they still have fears of being eaten by American Christians. But light is spreading among them, and the object of our coming is beginning to be more generally understood.

I have recently baptized two in this place, both heads of families. This

last circumstance is always worthy of notice, as a very sure token that children and grandchildren will also become Christians. To-day a woman came and wished to know if she could be received again into the church, and if, having forsaken God, he would have mercy again. She was excluded from the church the last rains for making a feast to evil spirits on the occasion of her husband's sickness. She was almost compelled to do it by her children and friends, who both persuaded and threatened her. I think we shall receive her after a season of probation.

The number who attend worship is steadily increasing, and I think there are some serious inquirers. We have a school of thirty or forty scholars, rapidly learning to read, write, &c.; acquiring also divine truth, which we hope, by the grace of God, will make them wise unto salvation.

This field (Dong Yahn) is quite as large as I could wish to bestow my labors upon, in connection with what I must do to furnish books and especially the holy bible for the people. But when I hear of large villages where they wish to hear about God, and where some, having heard, believe and wish to be baptized, how can I withstand the inducement to go and preach to them?

Jungle tour—Baptisms—Adoption of R. H. Neale.

I have just returned from a jungle tour which, though attended with great fatigue, some danger, and many discomforts, has been one of interest, such as I never felt in America. It was worth a voyage across the ocean to my own soul, and I hope will be the occasion of the salvation of many. The first village at which we called, (K. Yong) though not large, is a pleasant place, where are three or four Christians. One of them is a man of considerable influence and quite well versed in the Scriptures. He and his son, a youth about twelve years of age, attended my school the last rains. We then selected this boy, agreeably to the request of some Christians in Boston, and gave him the name of R. H. Neale. He made rapid progress in his studies, and manifested a great desire for the salvation of his soul. This boy and his mother I had the pleasure of baptizing while at his father's residence, in the presence of all the village, who gathered around to witness the solemn scene. I have taken him

with me, hoping that a few years instruction and the grace of God will qualify him for great usefulness.

A religious festival—Weak simplicity—Senselessness of idolatry.

We went from K. Yong to Craing, a considerable village, and a central place for the gathering of the inhabitants from numerous surrounding villages. It happened to be the time of their annual festival, and when they were building and repairing pagodas. It was nearly sunset when we reached the place. Vast numbers of boats were lying along the bank of the broad river, and a din of heathen voices came back from a multitude on the shore. We permitted our boat to glide along on the bosom of a flowing spring tide, till we felt sufficiently alone to rest for the night and commune with God, the living God who abhorreth idols. We arose in the morning refreshed by a night's repose, and repaired to the camp. The multitude was dense, but go which way we would the heathen would flee from before us, and crowd along behind us, all apparently afraid, yet eager to see what kind of beings we were. A very few had seen a white foreigner before, and they appeared proud of their hardihood in coming up and putting their hands on us. We went, as I supposed, to the centre of the throng, and at the request of my native assistant a booth was vacated under a shady tree, and Mrs. B. and myself and assistant seated ourselves. The crowd was great and boisterous, and sometimes waved before us like a field of grain. We commenced by singing a hymn in Karen. Finally, to accommodate the more distant, those nearest us sat on the ground; farther back they kneeled; and still farther on they stood, climbed, and pulled each other. We preached to them in succession till we were all tired. Occasionally one would cry out to the multitude at the top of his voice, "Hear, hear God's commands." And when we ceased a few minutes, they would say, "Tell us again." It is probable that most of them, I know not how many hundreds, heard the gospel that day for the first time. I asked very many, Have you ever heard about Jesus Christ? and the answer almost invariably was, No! Many told me they did not know that there was an eternal Being, and asked, "Where is he? Have you seen him?" &c. As I passed along and called them brethren,

in order to allay their fears, a crowd ventured to come around, and asked if I were really a human being; and they would satisfy themselves by taking hold of my arm and passing their hands over my person. I challenged the investigation, for it pained me when I heard some call me God.

After telling them all I could about God, I invited them to come to my house and learn to read God's commands. Some said the Karens had no books and that none could be made. I showed them a catechism and hymn-book in their language. They said, "Pgwo Karens cannot learn to read;" but I had a scholar with me, who took the book and read, to their great astonishment.

The pagoda that was being built, was on a considerable rise of ground, half a mile from the river where we had spent the greater part of the day. I knew there was a multitude there also, for I had observed a continuous line going and coming, carrying sand and lime and ornaments for the pagoda, and offerings for their priests. Though already fatigued, and the heat still oppressive, I resolved to go there, knowing that it was a rare opportunity for seeing the most wild and wicked of the Pgwo Karens. Leaving those to whom we had made known the way of salvation, some of whom followed me; as I passed by the materials of which they were constructing the pagoda, I stopped and asked, "Do the Pgwo worship this sand?" "No," was the reply. "Do they worship this lime?" "No." "Do they put these together and then worship it?" They saw they were taken, and I read confusion on their faces. After a little pause, during which they stirred the sand under their feet, one said, "After the brick is made, we build up a great pagoda of it, and worship that." I threw together a pile of bricks and said, Then you worship such as that; come, bow down, and worship this. "No," said one, "we make the pagoda very large, smooth the outside, and whitewash it." I told them it was still of the same materials, and no better. "Well, what shall we worship?" "Worship God," said I. "The eternal, almighty God made this sand and lime and all things else; all things are his: and is it good for you to take them without leave and give them to the devil?" This worship is really the worship of devils, hoping thereby to avoid afflictions. Whether they worship priest or pagoda, or make

their offering directly to nats, or evil spirits, the object is the same, they think thereby to propitiate the devil. Some Christians in America have told me that offerings thus made through fear is no worship. But when I have preached Christ and him crucified to this people, and convinced them of the truth and the better way, and asked, Will you now trust in God, and cast off the devil and his customs, I have been told with honest simplicity, "My heart is still with the devil, and will not go after God."

Visit to a pagoda.

I was not disappointed on proceeding to the pagoda. I found a great gathering of people there, many of them dressed in silk, and wearing a string of silver pieces about their necks, and other ornaments, to the amount of ten, twenty, and sometimes fifty rupees. This is the way in which the Pgwo Karens often dispose of nearly all of their property. Suspended on posts and frame-work were baskets of fruit, fine cloth, handkerchiefs, &c., and streamers of colored paper were flying in the air. A woman was leading her children with little offerings, and instructing them to put them on the frame. I approached and asked her, Do you teach your children thus? Yes, she said. I told her it was not good to do so. She made no farther reply, but hastened away.

Just then I observed that they were raising an image, on an inclined plane of ropes, to the top of the pagoda. I went to the lower end of the ropes, where were some half dozen priests, directing the work; and approaching them, said, "Then your god is unable to climb up yonder without your help. What do you think he will do for you when you get him placed there?" The image was now some fifty feet high. They replied, it could get up alone if it chose to. I told them to let loose the rope, and their god would fall and be broken to pieces. They said he would not fall. "Then let me cut the rope and see," said I, making as though I would do it. They desired me to desist. The multitude looked astounded and enraged. Even the native Christians stood at a distance trembling. All appeared amazed, both at what I said, and that I should venture to stand on the platform with their priests, whom they worship as their god, and to whose knees they always bow down, if they come near them. The image came

down to my feet. I know not why, but probably the fear and amazement of all forbade its further ascent. I then commenced, in a kind manner, to tell them who I was, and for what I had come. The priests I rebuked to their faces, as wicked deceivers, themselves deceived. I told the people that neither the priests nor the image was God. Putting the end of my cane on the eye of the image, I said, "It has an eye, but it sees not," and then on its nose, "it smells not," and its mouth, "it cannot speak, neither eat your offerings. It cannot do you good or harm. There is a God, a living Almighty God," etc. The first emotion of rage was soon apparently gone, but surprise was at its highest pitch. All work was suspended, and every face with open mouth and staring eyes was turned toward me, the priests, and the image. Soon three of the priests came and sat down before me and listened attentively. That I might be heard by all who wished to hear,—and I saw none other,—I preached with a loud voice till I was too hoarse to speak plainly any longer. A goodly number assented to the truth, nodding their heads in token of approbation. Before I left, the countenance of some brightened up with evident joy at the sound of the gospel and the light that was springing up in their hitherto dark minds. I heard one maintaining what I had told them. Pointing to the sun and toward the trees, and taking hold of the grass, he showed that the true God had been revealed to them, while he turned his back indifferently, if not disdainfully, upon the image.

The following day was one of less interest; the people were separating and going home. What may be the result of these two days labor we know not now; but the day is coming that will reveal it.

Number of Pgwo Karens—Their intelligence and habits of life.

We left this place for Crung Pung, another village, where we spent the Sabbath and baptized two very hopeful Christians. In the vicinity of this place is a number of villages where gospel light has never been carried. Indeed I hear of large numbers of Pgwo Karens in every direction. From Arracan to Siam they are every where to be found, and how far north they extend, I presume no one knows. I am convinced that the number of Pgwo Karens far exceeds what it has been

thought to be. It is now well known that they constitute a large portion of the inhabitants of the country. They are a very interesting people. The strength of their mental powers, considering their ignorance of books, arts, and sciences, often surprises me. They quickly perceive and feel the force of an argument, and what is worthy of notice, I never knew them to try to evade it, though it exposed their folly and wickedness.

If any ask why this people do not at once yield their hearts to God, and seeing the truth embrace it in the love of it; it is sufficient that they consider again the depravity of every unrenewed heart.

The Pgwo Karens exhibit as good human nature as any people whom I have seen. Wherever you find their habitations you find a home, and all your wants are supplied if the means are at command. Whoever can live as they live, may live with them many days without their thinking of compensation; and though they freely partake of each other's hospitality, beyond what is customary in our native land, still, rather than live upon their friends, they will suffer hunger and fatigue patiently. I have seen specimens of native refinement and eloquence which excited my compassion and love for them, and assured me that Christianity would soon make them interesting associates. There is something touching in the reply made by a Pgwo, to whom I was recommending the customs of civilized society; "The bird lives happy and sings sweetly in its jungle home. There, even in the rains, it is active and gay, and wauts not a different situation. But shut it up in a cage, and though you place it in a fine house and surround it with all we think beautiful, its feathers lose their lustre, it seldom sings, and perhaps soon dies." The Pgwo Karens, however, generally live in villages, and their homes are pretty comfortable, for them, although they are shaded by the jungle trees, which they seldom cut down but for us, or to plant fruit or other trees more shady or useful. Even in the large village of Dong Yahn, where I am writing, there are no roads but narrow foot-paths. No tree, bunch of bushes, or log is removed for their accommodation, but their paths wind round as may be the easiest. But their residences are permanent. This is a long step toward civilization, and of incalculable interest to missionaries. Among some people

we might build our chapel and school-house, and feel much encouraged; but in two or three years the place is deserted. On the other hand, the *Pgwo* Karens have fields with defined boundaries, and buffaloes to tread up the ground and draw together the harvest. The jungle is also valued ground with them, possessed not in common, but with its owners, who have their landmarks, and cultivate on their own ground desirable trees, and gather their leaves and fruit, as an American his orchard. Children take the place of their deceased parents, and grandchildren come in turn to the same inheritance.

Can no more be done for the salvation of this great nation, so interesting in every feature? An immediate and great effort is demanded to save them from idolatry. When once her every high hill is capped with a pagoda, and the glistening summits may be seen at any moment by every eye, and children and grandchildren are taught to raise their hands and bow their heads be-

fore it, as being all that is required, we cannot easily break the spell and induce them to bear a cross along a strait and narrow way. Let me tell you, these monuments of idolatry are going up in many places, and when they become numerous idolatry will have become a national characteristic. But as yet, and now, the *Pgwo* Karens are calling for gospel light. The door is open wide for the missionary. Every thing is in readiness for doing a great work. The work is begun, but with feeble hands and few. Give us missionaries and means, and though late begun, I believe the blessing of God will be upon them, and a nation be speedily converted. I have just employed two native preachers to go from village to village, and from house to house, and preach the gospel. I shall support one of them from my own salary. Will not some Christian friend in America give fifty dollars a year for the support of the other and his family? And who will come to this field of labor?

Other Societies.

American Board of Commissioners for Foreign Missions.

SANDWICH ISLANDS.

State of the churches.

The government provides superintendents for the common schools, there being two officers of this description on Hawaii; but the watch and supervision of the missionaries are still very important and valuable. The whole number of schools in the field which is under the care of Mr. Lyons, is twenty-two, and the number of teachers is thirty-five. He has attended examinations of these schools on three different occasions, during the year. At the last of these examinations the number of pupils was 1,068; the number of readers 516; the number of writers 390; the number taught in mental arithmetic 470, &c. The number of verses of Scripture committed to memory during the year was more than 26,000.

The state of the churches on his first tour will appear from the following paragraph.

The Lord had visited them and revived his work in almost every district. During my former tour a multitude had been suspended from the privileges of the church, in consequence of violating their covenant engagements. Many of these, on this tour, came forward as penitent, and wished to be reinstated in the enjoyment of their former privileges. Those who had appeared penitent for some time, were restored; and the remainder were deferred till the next tour, to allow time for testing the sincerity of their repentance. Several candidates also offered themselves for admission to the church, some of whom were received. It appeared to be a truly tranquil and refreshing season among the churches. The elders generally were actively and energetically employed in the discharge of their duties, and the church members, with few exceptions, were apparently free from any conduct that called for the exercise of discipline.

On the second tour Mr. Lyons found a state of things which is described below.

The condition of the churches was matter of rejoicing. Ever since my last tour the Lord had been blessing them with the gentle droppings of the Spirit. Of suspended church members, those who professed repentance on the previous tour, and were put over, had, for the most part, brought forth fruit meet for repentance. These were all restored to the church, with many others whose penitence was of a later origin, though of a satisfactory character. There were also several new cases of awakening and conversion. These were examined, and those who gave good evidence of being regenerated by the Holy Spirit were baptized and permitted to sit down, with numerous other disciples, around the table of the Lord. Some of the churches had been particularly active in repairing, rebuilding and furnishing their meeting houses.

Thanksgiving festival.

Mr. Lyons gives a description of a thanksgiving festival, which seems to have excited very great interest among the people under his care. This occurred in connection with his third tour.

As the hour for assembling arrived, adults and children came together and formed a procession according to the previous arrangement. All things being ready, the march commenced. In most cases, for the want of one more skilful, I was obliged to act as marshal myself. It was not to please myself that this movement was set on foot; by no means. But my object was to try some measures that would tend to the civilization, as well as the christianization, of the people. I wished also to excite a greater interest in the examination of schools.

I saw that I was not mistaken as to the nature and results of the expedient I had adopted. The procession moved on. I occasionally halted to take a view of its appearance. My expectations were more than realized. As I beheld banners flying, tall feather brushes waving, men, women and children, all decently and some richly clothed, I was forcibly reminded of a military review in my native land. I was also convinced, to my entire satisfaction, that something can be done for the cause of civilization among this

once, and to some extent still, degraded people. Almost all the clothing which they wore, was English. Hardly an article of kapa was seen, except such as was used for ornament. Most of the men wore shirts and pantaloons, and many appeared in a whole suit of English clothes. The teachers were mostly furnished with white frock coats. The women appeared in white and calico dresses, with shawls and handkerchiefs of various descriptions. As to the children, I took the number of boys clothed in shirts and pantaloons, and the number of girls clad in English dresses. Of the former there were three hundred and seven, of the latter three hundred and thirty-three; this was the sum total from all the parishes. Several of the boys, besides shirts and pantaloons, had jackets and frock coats. Most of the boys and men were furnished with bats. Among the women and girls, handkerchiefs, tied tastefully about the head, answered, in most cases, for bonnets. In one parish, however, the ladies, many of them at least, made quite a display of bonnets and veils, shoes and stockings. So much for dress.

During the march there were haltings at convenient places, to give the children an opportunity for chanting their temperance songs, &c. In one instance the one hundred and thirty-sixth Psalm was chanted admirably, one part of the verse by the girls, and the other part by the boys. This was the teacher's own device, and he had received no previous instruction. In another instance the hymn,

"Oh how pleasant 'tis to see,
Little children all agree,"

was repeated in concert, and all the gestures and movements required were done to admiration.

But the most splendid performance was in the valley of Waipio. The whole valley was all life and enthusiasm. The four large schools united with nearly all the adults of the valley, and formed a long and magnificent procession, over which waved eight large and variously colored flags and numerous *kihilis*. One of the flags was of the Hawaiian, and another of the American, stamp, all made by native ingenuity. The whole of the exercises were conducted admirably by native officers. At the close of the marches a circle was formed, and sometimes a circle within a circle, when prayer was offered to Him whose goodness the

day, with all its exercises, was designed to celebrate. In one instance the prayer was preceded by music from a circle of singers conducted by a native chorister.

After this the whole company repaired to the festival bowers, &c., and there sat down to the thanksgiving entertainment. In some places there was quite a display of tables, splendid table cloths, soup dishes, plates, &c.

Examination followed, and then the public meeting and native speeches. In most of the speeches allusion was made to the performances of the day. It was "a new and wonderful thing!" The people appeared perfectly astonished at the display of civilization which they found themselves capable of making. New life flowed in almost every vein; joy sparkled in almost every countenance. Convinced that they could do something, many seemed resolved to do still more for the elevation both of the body and the soul.

The meeting closed with an address from the missionary, and a call for the previously proposed contribution for the aid of foreign missions. And more liberal contributions I had not seen for many years.

Upon this tour Mr. Lyons found the churches "tranquil and advancing." "Many backsliders had been apparently reclaimed, and several persons presented themselves as recently converted, and requested to be admitted to the church." "All the schools and churches were living in strict accordance with temperance principles. Our temperance pledge excludes, not only intoxicating liquids, but intoxicating solids, such as awa and tobacco."

State of religion in Molokai.

The following communication of Mr. Hitchcock exhibits a pleasing view of the missionary field which he occupies, in connection with Messrs. Gulick and Andrews, on the island of Molokai. The situation of this island appears to be more favorable, in several respects, to the progress of the natives in Christian knowledge and civilization, than many other places. It is for this reason in part, undoubtedly, that the accounts received from the brethren stationed there, are more encouraging than some which come from different portions of the general field.

During the last three months, the missionary work, in almost every respect, has been assuming an appearance more and more favorable, throughout the island. I am not certain that I have informed you of our protracted meeting at Halawa. It was a most precious season; and its effects still continue in the circumspection and prayerfulness of Christians, in their concern for the welfare of sinners, and in the steadfastness with which those who at the meeting professed to be converts to the truth, hold on their way, though this steadfastness subjects them to hardships and trials with which they were unacquainted when they were living in their sins. For instance, it seems to be a well established doctrine among this people, that those who do not belong to the church, and do not profess any concern for their souls, are under no obligations to assist in any benevolent work; such as contributing to the monthly concert, or to the support of the ministry, or the relief of the poor, or building meeting-houses, &c. But since the protracted meeting at Halawa, almost every man in the village,—which is the most populous one on the island,—is engaged in most, if not all of these good works. They are now collecting timber for a new stone meeting-house; and I am informed that nearly every man goes into the mountains and does his part. Besides this, they have subscribed for the support of Mr. Andrews the present year more than a hundred dollars, which is an average of about one dollar for every man and woman, although their average capital and income would not exceed twenty dollars for each individual.

Mr. Hitchcock adds, in conclusion, "We have just returned from a four days' meeting in the west congregation. It has not been in vain. We have reason to bless God that though many of the people live at a great distance from the meeting-house, and some of them down a *pali* three thousand feet deep, yet there was a good attendance, and the truth was proclaimed not without some good results." The congregations mentioned above embrace the whole island. They have subscribed "more than enough" to support Mr. Andrews.

[*Miss. Herald.*]

American Baptist Board of Foreign Missions.

Recent Intelligence.

CHINA.—*Letter of Mr. Shuck.*

Mr. Shuck writes under date of Canton, June 16.

I made a missionary tour to Hong-kong and remained over the 1st Lord's day of this month. Found the Tio church doing well; and the three Tio Chieu assistants were well spoken of by Dr. Ball, who has been worshipping with them, and taking part in their services, every Sabbath since Mr. Dean left. I baptized six converts for admission to the church on Lord's day morning, preached to Mr. Ball's Canton congregation in the Queen's Road Chapel at eleven, and administered the Lord's supper at Bazaar chapel at three in the afternoon; present eleven Tio disciples, four Canton, and four foreigners, including myself; nineteen in all. I returned to Canton on the 5th, finding all well.

During this first half of 1845, I have baptized nine Chinese and three foreigners; there are also inquirers. The size of our public congregations on Lord's day is only restricted by the size of the place we use as a chapel. We continue to make strenuous efforts to secure a larger place or two. Since we have been in Canton, now two and a half months, we have put into circulation nearly 10,000 Christian books, containing, say 500,000 pages.

Our assistants sometimes meet with scorn, sarcasm and hatred from their countrymen, because of their Christian professions. None of these things, I pray, wreck their faith; yet only Jehovah's strong arm can uphold and preserve them.

ASSAM.—*Extracts from a letter of Mr. Barker.*

School department at Gowahati—Need of reinforcement.

July 25, 1845. We were glad to hear by your letter, received a few days since, that we are likely to have another missionary for Assam.

We are now receiving much pecuniary aid from people in this country, and it is very desirable to increase our

numbers and enlarge our operations. How few we are among so many! I know that many in America would double their efforts for this people, could they be brought into more immediate contact with them, and witness with their own eyes what we witness. We are receiving for our schools here from six individuals twenty-four rupees per month. With this sum we employ four teachers, each of whom can teach from forty to sixty scholars, and prepare their young minds for the reception of divine truth. If these efforts are followed up properly, who can tell what the results will be on the future destiny of those whom they will live to influence. For three dollars per month any one can become a patron of such a school—under such interesting circumstances—among a people who would otherwise live and die ignorant of themselves and *the Savior*. I have many calls to establish such schools, but have not the power of responding to them. It is now seed time in Assam. Shall it pass away unimproved? Shall no harvest be gathered? Is not this a work of mercy—of love—a very cheap way of showing our love to Him who loved us? Ask one of the heavenly inhabitants. Ask the sainted Carey—or any of his coadjutors in this work. They can tell what they know, and have seen, and now experience. But I need not dwell on this subject—you know and feel it, and sigh over the destitutions of Zion. It is in your heart to do much for us, but you have the means to do only a little.

Sickness of Mrs. Cutler and others—Opportunities of usefulness.

Dr. Long has just been down to Gowahati for a change of air—he having been sick. He says our much esteemed sister Cutler is wearing out fast. Every attack of sickness leaves her weaker than she was before. He recommends her coming down and proceeding to America, as her only hope of recovery. Should our much esteemed sister be taken away from us, her loss will be very much felt, and we fear, not very soon made up. A short time since there were ten missionaries on their way to America; at this rate the field will soon be vacated, if the Board cease to reinforce the mis-

sion stations now established. It would seem as though the Lord had a controversy with his people. Our assistant, Caleb, has been sick with fever for about a month, but is now well. Br. Brown, in a letter received yesterday, tells us that he was just taking a trip on the river for the benefit of the health of his and br. Bronson's oldest daughters, both of whom had been quite ill. This is a year of great sickness, and death is removing great numbers unprepared, to another world. The weather is now very hot. We can do but little more than keep about and maintain a general supervision of our work, and prevent an entire suspension. We keep up the same number of schools as when I last wrote, but the number of attendants is considerably diminished by the prevailing sickness. On Sabbath morning we have worship with the beggars in the school-room—in the afternoon with servants and domestics—and in the evening, English worship. From three to five evenings in the week, we preach and distribute books to the people in the streets. For this we never had so good an opening, or so much prospect of success. Our compound is between two principal streets much travelled; by going into either of which we can, at the closing of the day, almost always find some people to listen to our story. As this, too, is the great place of trade and the courts, we come in contact with men from all parts of the three principal districts to which we are immediately contiguous.

FRANCE.—The following notices are from the monthly reports of the native preachers, communicated in a letter of Mr. Thieffry, dated Oct. 10.

Mr. C. has made numerous visits, and has been well satisfied with the results. Several persons, he thinks, will soon apply for baptism. At St. Q. are some Catholics favorably disposed to the gospel.

Mr. F., at P., has also visited many places, and has had the privilege of announcing the way of salvation to a large multitude of people, who have heard him with attention.

Mr. F., of C., expresses the joy he has had in his work at N. S. M. Meetings are regularly attended, and copies of por-

tions of the scriptures are readily disposed of by sale.

Mr. L., of M., says, the work goes on pleasantly. There are several proselytes, among others a very zealous woman, who appears to be truly converted. The husband, it is hoped, will also join soon. One sister has died, "rejoicing to depart and be with Jesus." Four or five persons are waiting to be baptized. There is a candidate also at F.

Mr. L., of C., announces several candidates for baptism. The late baptism of a female at C., appears to have produced a great sensation.

Mr. C., of M., reports good progress at S. and G. and B., and their vicinities. Two are candidates for baptism at A., and one is expected at S. One has joined the church at M.

Mr. P., of B., has received three members by baptism.

Mr. D. reports a decided improvement in the state of things at O.

Letters, &c., from Missionaries.

ARRACAN.—*E. L. Abbott*, June 23, Sept. 22; *L. Stilson*, July 18, Sept. 5.

ASSAM.—*C. Barker*, April 19, July 28; *N. Brown*, j. Dec. 14, March 9, 15, 21 (2), 31, April 25; *O. T. Cutter*, April 11, May 9, July 12.

CHINA.—*Mission*, Feb. 23; *T. T. Devan*, March 17, 18, April 23—25, May 15, 19; *D. J. Macgowan*, April 2; *I. J. Roberts*, March 26, April 10, May 10, 13; *J. L. Shuck*, April 7, June 16.

MAULMAIN.—*Mission*, May 22; *E. B. Bulard*, March 1, 6; *J. M. Haswell*, Jan. 1; *H. Howard*, May 21; *L. Ingalls*, May 21; *A. Judson*, April 19, May 1; *S. M. Osgood*, March 6, April 10, May 1, 19; *E. A. Stevens*, Jan. 24; *M. Vinton*, Jan. 30.

TAVOV MISSION.—*C. Bennett*, j. Dec. 2—25, Jan. 27, 30; *E. B. Cross*, Jan. 25, April 24; *F. Mason*, April 12; *T. S. Ranney*, Jan. 4—9, Feb. 1, 11; *J. A. Lathrop*, July 17, Oct. 1.

SIAM.—*R. D. Davenport*, March 13, June 20, Sept. 2; *Mrs. D.*, April 12; *J. Goddard*, April 3; *J. T. Jones*, Jan. 23, May 9, 10, June 3.

TELOOGOOS.—*S. S. Day*, May 9, 19, Aug. 16.

GREECE.—*A. N. Arnold*, June 27, July 9, 21, Aug. 8 (2), Sept. 9; *R. F. Bucl*, June 3, July 15—21; *Mrs. Buel*, July 14; *H. E. Dickson*, Aug. 6; *S. E. Waldo*, June 7, Aug. 5.

GERMANY.—*J. G. Oncken*, Jan. 24, Feb. 27, May 22, June 28, Sept. 9, 15.

CHEROKEES.—*Mission*, Aug. 11; *T. Frye*, Aug. 15; *E. Jones*, July 1, 22, Aug. 10, 11, 27,

Sept. 19; *W. P. Upham*, Aug. 16, Sept. 1; *H. Upham*, Sept. 23.
 SHAWANOE.—*F. Barker*, July 15, Aug. 5, 15, 19, Oct. 20; *J. Meeker*, July 19; *J. G. Pratt*, June 19, Aug. 17.
 OTTAWAS.—*L. Slater*, Aug. 8, Oct. 27.
 OJIBWAS.—*A. Bingham, jr.* March 6—June 30, July 15 (2); *J. D. Cameron*, July 29.

Eastport, Washington St. ch., per T. P. Wheeler, 48,00
 Bowdoinham For. Miss. Soc., Reedfield, ch. and cong. 14,66
 Hallowell, 2d church and cong., Mrs. Cumins 2,00
 do., do. do., T. J. and E. Goldthwait, part of \$25,00 subscription, 17,00
 ————— 19,00

Donations,

FROM OCT. 1 TO NOV. 1, 1845.

Maine.

Foxcraft, Nathaniel Hopkins 5,00
 Kennebec Association, per Gilbert Pullen, viz.:
 A friend to missions 15,00
 Augusta, 1st ch. 8,28
 Belgrade, ch., per Rev. L. Packard, 9,25
 Waterville, ch., per Dea. Russel, 37,00
 Bloomfield, 1st ch., per S. Stewart, 10,15
 do., 2d ch., per J. Wheeler, 4,00
 do., Female For. Miss. Soc., per Rev. C. Miller, 20,00
 ————— 34,15
 Cornville, Mrs. Ruth Fogg, per do. do. do., do., Fem. For. Miss. Soc., per Mr. Merrill, A sister
 New Portland, ch., per Rev. N. Thomas, Farmington, ch., per J. T. Swift, A sister, per Rev. J. Packard, Sidney, ch., per Rev. Wm. Tilley, Anson, ch. A friend to missions
 ————— 136,48
 Bowdoinham Association, W. R. Prescott tr., 8,00
 Oxford Miss. and Bible Soc., per C. B. Davis, viz.:
 Hebron, ch. 10,00; Bethel, ch. 5,25; Sumner, ch. 7,50, 22,75
 Buckfield, three individuals 1,00; Oxford, a friend to missions 1,00, 2,00
 Livermore, 2d ch. 1,04; Turner, ch. 8,35, 9,39
 Paris, ch. 46,55
 ————— 80,69
 do., do., a gold necklace, the dying offering of Miss Martha Ann Morse.
 Penobscot Aux. For. Miss. Soc., J. C. White tr., viz.:
 Col. at the Association 16,49
 Oldtown, ch. 25
 James P. Lincoln 3,00
 Bangor, E. Low, Jr. 5,00; 1st ch. 4,07; 2d ch. 2,02, 11,09
 Charleston, ch. 2,00
 ————— 32,83
 Baring, ch. 15,00

Cumberland Foreign Miss. Soc., J. Chandler tr., viz.:
 Col. at the Association, North Yarmouth, Female Miss. Soc. 30,00
 do. do., mon. con. 8,50
 do. do., Wm. Stockbridge 10,00; Rev. C. W. Redding 5,00, 15,00
 Bath, ch. and cong. 53,50
 Portland, ch. and cong., five mon. con., 28,00
 do., do. do., B. Pratt 3,50
 ————— 31,50
 Brunswick, 1st ch. and cong., Capt. Stanwood 5,00
 Alna, Rev. Wm. Day 5,00
 Damariscotta Association, individuals 6,75
 do. Miss. Soc., col. 8,41
 do., T. Avery 1,00; a friend 25c.; Capt. Loud 25c.; J. Sylvester 5,00, 6,50
 ————— 14,91
 Nobleboro', 2d church and congregation, Rev. H. Hawes 25,00
 do., B. D. Metcalf 25,00; J. Day 1,30, 26,30
 ————— 51,30
 Waldo Association, Montville, R. Frye 20,00
 Liberty, ch. and cong. 11,10
 Knox, Fem. Miss. Soc. 5,01
 do., D. Bryant 1,00; Rev. A. Dunbar 1,00; D. Wyman 25c., 2,25
 ————— 7,26
 St. George, Capt. M. Kenney 10,00
 Piscataqua, Miss. Soc., C. Copeland tr., 9,11
 St. Albans and Hartland, ch. and cong. 4,15
 Dover and Foxcraft, ch. and cong. 3,00
 Parkman, do. do. 1,25
 Guilford, do. do. 2,38
 Dover, do. do. 6,00
 Atkinson and Milton, ch. and cong. 1,75
 do., Mary Young 25
 ————— 2,00
 Waldo, Miss. Soc., col. 8,13
 Belfast, ch. and cong. 10,53
 do., Mr. Duell 3,00
 ————— 13,58
 Corinna, Juv. Miss. Soc. per Rev. J. Wilson, agent of the Board, 336,42
 Pond Isle, (Sedgwick Bay.) Lois M. Allen 1,00

do. do., do. do., S. School Class, No. 8,	1,40	
		2,40
Machias Port, 2d ch., per H. Fletcher,	5,00	
Gorham, Hon. J. Pierce	6,00	
	<u> </u>	675,82

New Hampshire.

Sanbornton, 1st ch., per Rev. L. Huntly, pastor,	15,00	
A friend to missions	100,00	
Newport Association, per T. J. Harris, tr.,	100,00	
New London, Mrs. Anthony Colby	15,00	
Peterboro', D. Smiley 1,00; S. Bohanan 1,00,	2,00	
	<u> </u>	232,00

Vermont.

Thetford, Silas Follet, per John White,	50,00	
do., do. do., per M. J. Walker,	75,00	
Westford, ch. and soc.	15,25	
Jericho, E. B. Read	2,00	
North Fairfax, ch. and soc.	16,50	
South Fairfax, Rev. J. M. Beeman	1,50	
Enosburg Falls, ch. and soc.	1,25	
Colchester, do. do.	12,12	
Cornwall, R. J. Jones 5,00; Jepzibah Jones, 50c.,	5,50	
Hubbard, ch. and soc.	8,91	
Graton, Miss R. Walker, for support of Rev. N. Brown,	10,00	
Middletown, two individ- uals	,75	
Poultney, collect. 20,75; supplying the pulpit one Sabbath 10,00,	30,75	
Swanton, ch. and soc.	4,10	
Sharon, Mrs. C. Holt,	5,00	
Windsor, Fem. For. Miss. Soc.	8,32	
do., individuals, for support of Rev. N. Brown,	9,00	
	<u> </u>	17,32
Hinesburg, ch. and soc.	24,00	
Johnson, do. do.	20,50	
Coventry, individuals	2,10	
Derby,	1,00	
Middlebury, H. Hoyt	,50	
Collection at State Con- vention	66,20	
per Rev. A. Jones, agent of the Board,	<u> </u>	245,25
Waterbury, ch., per Rev. H. Seaver,	12,25	
Mason, Daniel Richardson, per Rev. H. Seaver,	5,00	
	<u> </u>	387,50

Massachusetts.

Boston, a friend to missions	4,37	
do., a friend	1,00	
do., Harvard St. ch., mon. con. for Oct.,	18,48	
do., Charles St. ch., do. do. for do.,	3,74	
do., 1st ch., per E. J. Long, for German Mission,	2,00	
do., Baldwin Place ch., infant Sab. school, per Susan Stone,	2,25	

do., a member of Federal St. ch.	50,00	
do., a female mem- ber of do., "A friend to mis- sions,"	50,00	
	<u> </u>	100,00
do, Mrs. Wm. Reynolds	50,00	
do., Miss H. Barker, for Indian Missions,	3,00	
do., a little girl (deceased), her all, per Rev. B. Stow,	,80	
do., a member of a con- gregational ch., per Rev. R. Turnbull,	5,00	
	<u> </u>	190,64
Taunton Association, per Stephen L. French, tr., viz.:		
Seekonk, ch., per Rev. J. C. Welch,	24,76	
do., do., Female Miss. Soc.	18,50	
do., do., Rev. J. C. Welch	5,00	
	<u> </u>	48,26
Mansfield, ch., a friend Taunton Green, ch. 13,32	4,08	
do. do. do., infant class, quarterly collection,	,81	
	<u> </u>	14,13
Somerset, ch. and cong., mon. con.,	5,00	
Col. at Association	26,11	
	<u> </u>	97,58
Falmouth, J. C. Lincoln, 5,00; A. Davis 1,00,	6,00	
do., R. A. Coffin, per Rob- ert A. Coffin,	10,00	
	<u> </u>	16,00
Old Colony Association, Collamore tr., viz.:		
Hanover, Fem. Cent. Soc.	3,60	
Middletown, 1st ch., "A friend to Zion,"	2,00	
do., do. do., S. Al- den,	1,00	
	<u> </u>	3,00
Scituate, female friends 47,05; brn. 11,00,	58,05	
do., mon. con.	12,65	
	<u> </u>	70,70
East Stoughton, ch. and soc.	7,83	
Plymouth, cb., female members,	8,75	
Foxboro', Female Miss. Soc.	33,52	
do., mon. con.	22,75	
do., females, for edu- cating Burman children under direction of Mr. and Mrs. Bullard,	6,00	
	<u> </u>	62,27
Sharon, Fem. Burman Soc.	11,00	
West Bridgewater, ch. and soc.	18,45	
Kingston, a female friend	1,00	
South Abington, Female Benev. Assoc.	10,79	
North Marshfield, Dea. L. Damon	3,00	
Middleboro', 3d ch., Fem. Benev. Soc.	17,00	

do., do. do., Jesse Vaughn	4,00	
Wm. Nelson	1,00	5,00
		22,00
		222,39
Lynn, ch., per Dea Jona. Bacheller,		114,00
Salem Association, Michael Shepard tr., viz.:		
Marblehead, ch.	17,00	
Haverhill, 2d ch.	23,71	
do., A. Hammond	10,00	33,71
Salisbury and Amesbury, ch.	117,31	
do. do., do., for Burman tracts,	4,00	121,31
Georgetown, ch.	30,00	
North Reading, do.	12,42	
Rockport, do.	2,00	
Chelmsford, do., for African Mission, for the education of a boy,	20,00	
Lowell, 3d ch.	25,45	
Danvers, ch.	56,00	
do., do., for China Mission,	2,00	53,00
Beverly, 2d ch.	43,50	
Rowley, ch.	13,00	
Billerica, do.	50,00	
Tewksbury, do.	22,30	
Methuen, col. at evening service	30,00	
Salem, 1st ch.	484,86	
do., do. do., collections at mon. concerts,	92,88	
do., do. do., money of a deceased infant, given by the bereaved mother to the cause of Foreign Missions,	10,00	537,74
do., 2d ch.	46,00	
do., do. do., for Burman tracts,	8,00	54,00
Chelmsford, for Bible translation,	3,00	1123,43
South Reading, Miss E. Wetherby, per Rev. Wm. Heath,	5,00	
Newton, Upper Falls, ch., per Isaac Keyes,	19,82	
do., Theol. Inst., Soc. for Miss. Inquiry, per S. W. Avery, tr.,	6,89	
Randolph, ch. and cong., per Rev. Henry Clark,	100,00	
West Cambridge, ch., per Rev. Geo. J. Carleton,	29,14	
Wenham, ch., Penny-a-week Soc., per Rev. J. Keely,	10,00	
Haverhill, 1st ch., mon. concerts, for support of a Burman preacher, per Rev. A. S. Train,	100,00	
South Yarmouth, a few individuals	4,50	
Marshpee, ch., per Geo. Lovell,	3,00	
Longmeadow, Delia Morgan	2,00	
West Boylston, ch., quarterly col., per Rev. L. Tracy,	45,00	

Dorchester, Rev. D. T. Shailer	10,00	
Taunton Green, ch., mon. con. for Oct., per Rev. J. F. Wilcox,	14,10	
Chelmsford, ch., for the year ending Sept. 10, 1845, as follows: Samson Stevens, Jr. 5,00; Samson Stevens 4,00,	9,00	
Rev. J. Parkhurst 3,00; Dea. B. Dudley 3,00,	6,00	
Hannah Adams 3,00; M. H. Dudley 3,00,	6,00	
H. and A. Spaulding 3,00; Mrs. Phebe Stevens 2,00,	5,00	
Miss Rachael Spaulding 1,50; J. E. Stevens 1,00,	2,50	
Miss Miriam Warren 1,50; Polly Stevens 1,00,	2,50	
Other persons	1,35	32,35
Leominster, Young People's Miss. Soc., per A. C. Webber,	10,00	
An unknown friend, received in an anonymous letter,	50,00	2205,44

Connecticut.

New London, Peter D. Irish 25,00; Peter C. Turner 25,00,	5000
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Rhode Island.

State Convention, per V. J. Bates, tr., viz.:		
Providence, 1st ch., mon. con. for Oct.,	39,28	
do., do. do., a friend to the causc,	1,00	40,28
do., Pine St. ch. Sab. school, per J. Boyce, superin't,	43,00	
Wickford, 1st ch., quarterly col., per Rev. N. T. Allen,	20,00	
Pawtuxet, ch., per Rev. Z. Tobey,	5,50	
Warwick and Coventry, ch., for Assam Orphan School, per Rev. E. K. Fuller,	26,00	
do. do., do., mon. con., per do. do.,	7,00	
do. do., do., Wm. Arnold tr., per do. do.,	16,00	
do. do., do., Rev. E. K. Fuller pastor,	10,00	59,00
Fruit Hill, ch., mon. con. for Oct., per Rev. H. T. Love,	3,25	
Charlestown, ch., per H. H. Brown,	4,50	175,53

New York.

Albany, Dr. R. Forsyth, per Rev. Dr. Welch,	25,00	
do., Mrs. William Newton, per do. do. do.,	30,00	55,00
Buffalo Association, per B. H. Colegrove, tr.,	160,18	
Saratoga Association, S. Cole tr.,	227,90	
New York city, two classes of Sab. school No. 32, per I. F. Littell, tr., for the Creek Mission,	11,00	

do. do. do., Sam'l R. Kelly	21,40
do. do. do., South ch., Fem. For. Miss. Soc., per Lydia Colgate, tr.,	51,32
do. do. do., do., a female friend to China, for the support of a native assist- ant, per Rev. C. G. Som- mers,	10,00
do. do. do., Cannon St. ch., Juv. Miss. Soc., per James M. Forrester, for Burman Mission,	10,00
Franklin Association, per Wm. Stilson, tr., 167,32	
do., do., David Fen- ton, per do. do.,	15,00
	<hr/> 182,32
Harmony Association, S. B. Burrows tr., with a gold ring,	80,58
per William Colgate, Lake, ch. and soc., mon. con.,	1,00
do., do. do., Sab. school, per Rev. S. Wright,	16
	<hr/> 1,16
Lockport, ch., mon. con., per Rev. S. B. Webster,	13,00
	<hr/> 823,86
<i>New Jersey.</i>	
Piscataway, Young Men's and Ladies' Miss. Soc., per A. Runyon, tr.,	37,00
do., Penny-a-week Soc., per J. Steele, tr.,	40,50
Sussex Association, per J. M. Ball,	9,05
Patterson, 1st ch., per J. J. Brown,	40,00
do., do. do., Sab. school, per do. do.,	20,00
	<hr/> 60,00
per William Colgate,	<hr/> 146,55
<i>Pennsylvania.</i>	
Bridgewater Association, S. Wil- son tr., per Wm. Colgate,	57,00
Connemaugh Association, per Samuel McCurdy,	6,13
Washington, ch.	6,52
French Creek Association, an- nual collection	21,05
do. do. do., churches	9,72
do. do., Rev. Wm. Walden	1,00
per Rev. J. Stevens, agent of the Board,	31,77
Wyoming Association, per Elijah Sturdevant, tr., viz.:	
Pittston, Dr. Giddings	1,00
Eaton, ch.	14,93
Lechman, ch.	1,44
Windham, ch.	11,16
Col. at Association	14,43
	<hr/> 43,01
	<hr/> 144,43
<i>Maryland.</i>	
Taney Town, ch., per Rev. A. Baush,	5,00
<i>Ohio.</i>	
Granville, S. Spelman, per A. S. Hutchins,	20,00
Bedford, ch., per H. Dunham, tr.,	6,00
Elgin, (Kane Co.) ch., for Ham- burg Mission, per Rev. A. J. Joslyn,	6,00

Montelona, (McHenry Co.,) per Rev. R. R. Whittier,	1,00
Oxford, Mrs. E. Lane, per Eben- ezer Lane,	20,00
Cincinnati, 1st ch. and cong., mon. con.,	11,79
do., do. do., Sabbath school, per Rev. D. Shepardson,	3,11
	<hr/> 14,90
Meigs Creek Assoc., col.	14,10
Brookfield, ch., H. Ward pastor,	8,30
Rutland, ch., T. Everton pastor,	1,00
Scioto Association, col.	4,70
Circleville, church, Mrs. Woodruff	11
Wills Creek Assoc., col.	12,31
Zoar Assoc., do.	7,27
Owl Creek, ch., D. D. Walden pastor,	6,10
Kingsville, ch. and cong., col.	5,33
Grand River Association, col.	8,40
do. do. do., churches	47,11
	<hr/> 55,51
Mohican Assoc., col.	5,32
do. do., churches	4,65
	<hr/> 9,97
Loudonville, Mrs. H. A. Haskell	4,00
do., Miss M. E. Tay- lor 2,00; Jacob Miller 25c.,	2,25
do., Augustus A. Taylor	25
	<hr/> 6,50
Lebanon, East ch., W. R. Collet tr.,	20,00
Lower Sandusky, ch., H. C. Skinner pastor,	5,00
Cincinnati, 9th St. ch., C. C. Harwood	2,50
Ohio For. Miss. and Bible Soc., J. B. Wheaton tr.,	43,12
George E. Tucker, agent of Am. and For. Bible Soc.,	5,00
per Rev. J. Stevens, agent of the Board,	211,82
	<hr/> 279,72
<i>Michigan.</i>	
State Convention	400,00
do. do., for China Mission,	192,25
do., do., Saline, ch. and soc., for do. do.,	7,75
	<hr/> 600,00
Barry, J. D. Hosford, per W. S. Damrell,	50
	<hr/> 600,50
<i>Indiana.</i>	
Putnamville, Uriah Glover	5,00
Indiana Bap. For. Miss. Soc., viz.:	
Annual collection	3,16
Madison, ch.	11 80
Sparta, do.	3,87
Greensburg, do.	8,00
Mount Moriah	2,25
H. Bradley 1,00; D. Jud- son 50c.; M. Hume 50c.,	2,00

R. Tisdale 25c. ; L. Morgan 12c.,	,37
Delphi, Rev. Wm. Rees, per Rev. J. Stevens, agent of the Board,	5,00
	— 36,45
	— 41,45

Illinois.

North Western Bap. Convention, E. B. Hurlbert tr.,	142,00
Rockford, Rev. W. F. Parrish, per Wm. Colgate,	4,25
	— 146,25

Canada.

Beverly, (Johnstown District,) Canada Bap. Fem. For. Miss. Soc., per Rev. J. Girdwood,	12,25
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Legacy.

Providence, R. I., estate of Nicholas Brown, per W. D. Ticknor,	200,00
	— 26126,70

The following sums have been received towards discharging the debt of the Board, viz.:

Milford, N. H., Rev. O. C. Stearns	5,00
West Rupert, Vt., ch., per E. S. Sherman,	10,00
Thetford, do., Silas Follet, per John White,	20,00
	— 30,00
Boston, Mass., a member of Federal St. ch.	50,00
do., do., a few mem'rs of Baldwin Place ch.	556,25
do., do., Dea. Benjamin Smith	100,00
do., do., Dea. Thomas Richardson	500,00
	— 1206,25
Foxboro', ch., do.	11,04
Salem, Mass., a member of congregational church,	100,00
do., do., Mr. Tay and S. Brown	7,00
do., do., Ebenezer Dodge	20,00
do., do., Michael Shepard	1000,00
	— 1127,00
Chelsea, do., Daniel Cummings	100,00
Wenham, ch., do., mon. con. for Oct.,	12,78
	— 2457,07
Slatersville, R. I., Rhodes B. Chapman, per V. J. Bates,	25,00
Oneida Association, N. Y., Eohraim Palmer tr.,	146,98
Stillwater, 2d ch. do.	60,00
Greece, 1st ch. do.	42,00
Lockport, N. Y., Mrs. E. Bayright	1,00
do., do., the pastor of the ch.	20,00
	— 21,00

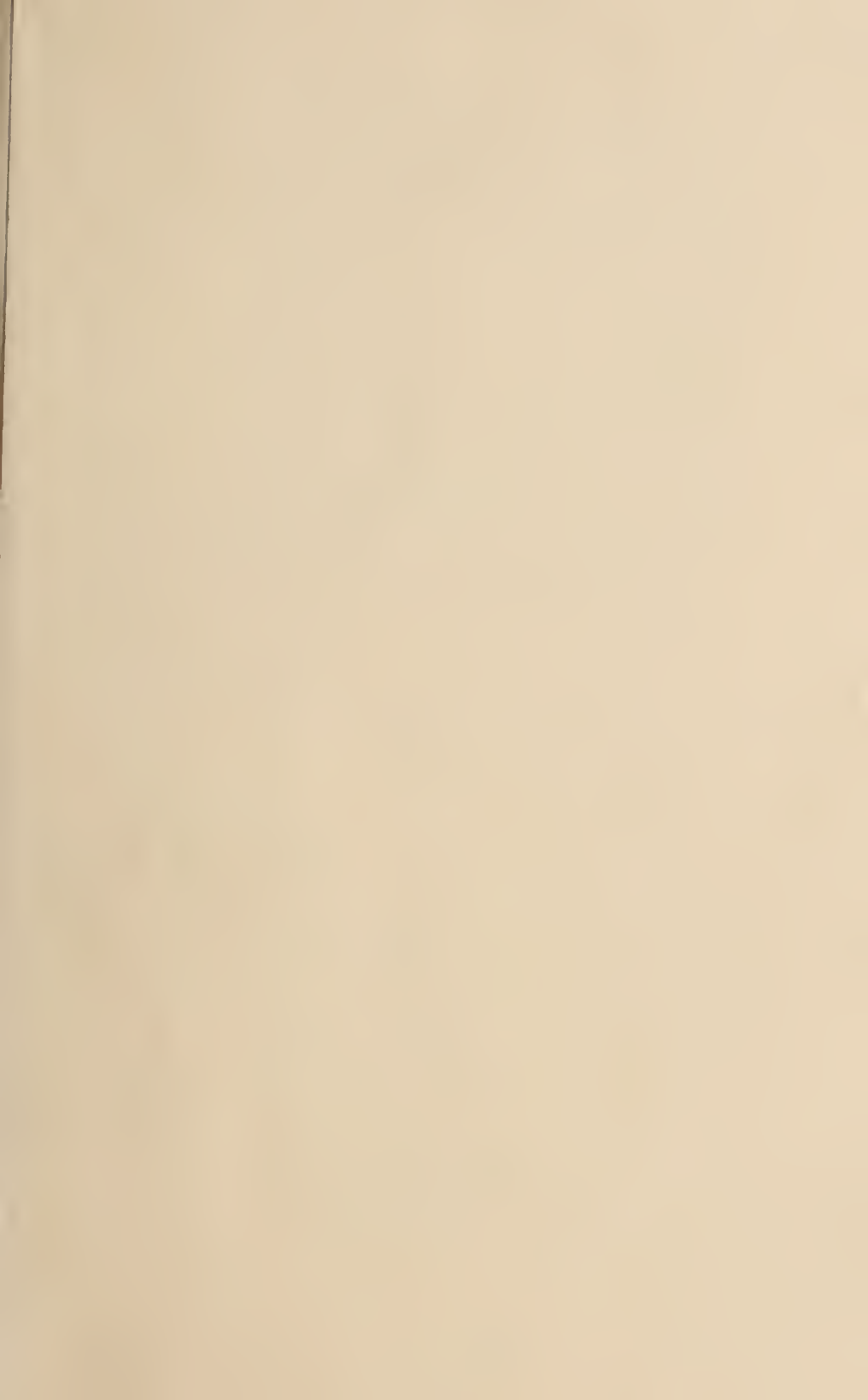
Shelby, ch., N. Y., per Rev. S. B. Webster,	16,00
	— 285,93
Bridgewater Assoc., Penn., S. Wilson tr., per Wm. Colgate,	5,00
Cincinnati, Ohio, Associational appropriation, per Rev. D. Shepardon,	28,05
	— 2836,10
Total receipts in Oct.,	\$8962,30

BOXES OF CLOTHING, &c.,

From Aug. 1 to Nov. 8, 1845.

N. H., New London, Fem. Miss. Soc., per E. A. Colby, sec., for Siam Mission, a box of clothing,	26,13
do., Hampton Falls, Fem. Benev. Soc., per Mrs. P. D. Valentine, for Mrs. Crocker, Africa, a box of clothing, &c.,	21,76
do., Nashua, Bap. ch. and soc., per Rev. D. D. Pratt, sent to Rev. J. T. Jones, Bangkok, a box of clothing,	43,13
Mass., Cambridge, Fem. Benev. Soc., per R. L. Buttrick, tr., for Rev. F. Barker, Shawanoe Mission, a box of clothing,	40,50
do., Newburyport, Soc. for the Benefit of Youth in Africa (connected with the Bap. ch. and soc.), per Mary B. Robinson, sec., a box of children's clothing,	70,00
do., Springfield, Ladies' Sewing Soc. of 1st Bap. ch., per Rev. H. Richards, for Miss E. S. Morse, Cherokee, a box of clothing, &c.,	25,00
do., Harvard, ladies of the Bap. ch., per Rev. C. Sibley, for Mrs. Wade, a box of clothing,	10,00
do., Foxboro', N. Carpenter, R. Peckham, and N. Greenwood, for Mr. and Mrs. Bullard, Burmah, a box of clothing, &c. (No value given)	
R. I., Providence, ladies of 1st Bap. ch. and cong., per R. E. Eddy, for Siam Mission, or Bap. missionaries at Bangkok, a box of clothing,	175,32
Cou., New London, Mrs. H. E. Thompson, for Dr. Macgowan, China, a box of medicines, &c.	100,00
do., do., Mrs. H. E. Thompson, for Rev. C. Bennett, Tavoy, a box of medicines, &c.	70,00
N. Y., New York city, Mrs. E. C. Allen, for Mrs. Bennett, Tavoy, a set of school apparatus,	10,00
do., do. do., Am. and For. Bible Soc., for Rev. S. M. Osgood, two brass stamps, \$24. (for Burmah bible,) and six large bibles.	
do., Brooklyn, Rev. Benjamin Putnam, for Rev. E. B. Cross, a box of crockery ware, &c.	13,40
Ind., Franklin, ladies of Franklin, per Rev. G. C. Chaudler, for Rev. J. Goddard, Bangkok, a box of wearing apparel,	20,00

R. E. EDDY, Assistant Treasurer.

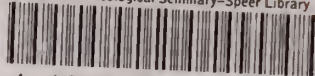






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